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Zion's Herald.

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THE OUTLOOK.

The City of Mexico and Washington City are now bound together by a continuous rail. The "Montezuma Special" is announced to leave the former city March 19, and to arrive at the latter city in 115 hours, a distance of 2,972 miles. A corrected time-table of this new service appears in *The Two Republics*. The fence is down between us and our "next-door neighbor."

With the denial of the ugly rumor about the sinking of the U. S. S. "Albatross" at Apia, and the appointment of Messrs. John A. Kasson, William Walter Phelps and George H. Bates as commissioners to represent the United States at the conference to be held at Berlin, public anxiety about Samoan matters has subsided. The tardy but determined action of this government has probably preserved the endangered autonomy of that remote group of islands.

General Boulanger is correctly reported, he uttered the veriest twaddle last Saturday at Tours. In outlining the goal to which he and his party were marching, he declared it to be "a republic, but a non-parliamentary republic, which would be the protectress of the weak and lowly, and be passionately preoccupied with the interests of the people, respecting the liberty of the people, and, above all, the liberty of conscience." A "non-parliamentary republic" means simply the investment of the executive with legislative and financial, and possibly with judicial, functions; in other words, it means dictatorship.

The negro exodus from North Carolina is causing alarm among the farmers. Thousands have left the eastern part of the State within the last two months. At first the emigrant stream turned to the south—to the turpentine forests of Georgia, Florida, and South Carolina; now it has been deflected to the southwest and west—to the cotton plantations of Mississippi, Louisiana and Kansas. The railroad authorities state that they have already transported 5,000. The movement is significant. Let the negro once "start on his travels," and he will not settle till he finds a State where his political and social rights are respected.

In accordance with one of the provisions of the act which established the Department of Labor, Commissioner Carroll D. Wright will at once undertake an inquiry into the relative cost of production of important articles in this country and Europe. A tentative investigation has already been made, and it has been found that, though there are difficulties in the way, it is quite practicable to secure accurate data of all the items which enter into the cost of production of important staples. The industries selected for immediate attention are those of cotton, woollens and iron. The results of investigation will have important bearings upon tariff questions.

Every one who has looked through a large telescope has noticed the purple rim around the edge of the object viewed. This is known as the secondary chromatic aberration, and has been regarded as a serious defect by astronomers. The announcement is made that Prof. C. S. Hastings, of the Sheffield Scientific School of Yale College, has succeeded in combining two Abbe glasses in such a way as to eliminate entirely this aberration, and to reveal objects in their natural colors. The discovery is one of substantial value—especially seeing that it can be used for celestial photography—and will doubtless greatly facilitate astronomical investigation.

It seems probable that Canada will secure the practical control of passenger travel at least, from England to the Far East. Mail steamers will cross the Atlantic at an average rate of twenty knots per hour, landing at Halifax in the winter and at Montreal in the summer. There will be a fortnightly service from Vancouver to China and Japan, with an extension to Australia and New Zealand. The aggregate subsidies for both the Atlantic and Pacific services will be \$250,000 annually. The company will be an independent one—that is, independent of the Canadian Pacific, which, however, will extend its line to Halifax, and undertake the transatlantic transportation. Our own lines to the Pacific and across it, cannot compete with one so liberally subsidized.

The Interstate Railway Association has secured, in the acceptance of Hon. Aldace F. Walker as its chairman, an efficient head and director. This Association, it will be remembered, was formed by the great trunk lines to reconcile the differences in the classification of freights, and thus stop the warfare between the competing companies. It accepts the rulings of the Interstate Commerce Commission, and will give them a fair trial. "By continuing to evade the law," says the *Philadelphia Record*, "the railroad companies would not only compel Congress to adopt more drastic measures to secure its enforcement, but would also invite the several States to imitate the granger legislation of Iowa." By ceasing their opposition to this law, and especially by selecting a member of the Interstate Commission to act as their head, the associated railway companies show that they are acting in good faith and

that they propose to reach a peaceful solution of what has proved in the past a most vexatious problem.

The Venezuelans have just cause to protest against British encroachments upon their territory. Taking advantage of the unsettled boundary line, Great Britain, since acquiring Dutch Guiana, has steadily advanced her claim in the direction of the Orinoco. The original western boundary was the Essequibo. In 1844, Lord Aberdeen suggested that England would accept the River Moroco as the boundary. Had the Venezuelans closed with this suggestion, there would have been no complaint at the present time. They would not accept it, however, and ever since, pending the settlement of the question, England has steadily pushed ahead until she has finally seized the possession she coveted—Point Barima, at the mouth of the Orinoco. This gives her the practical control of the most important river in northern South America; but her stealthy act of appropriation is so clearly unjustifiable, so outrageously oppressive of the sacred rights of a weaker nation, that it should be reprobated by civilized peoples the world over.

The danger point in Europe just now is the Danube. Austria is massing troops on the Serbian frontier at Bahla, Semlin, and two other equidistant points. Tugs and barges are held in readiness to transport troops. The railway authorities at Temesvar and other junctions have been ordered to provide transportation for 20,000 soldiers at twelve hours' notice. Meantime the proposal to reduce the Serbian army one-half, and the cordial personal relations of ex-King Milan with the Emperor Franz Josef, seem to indicate that the recent abdication of the former was part of a deep-laid scheme to defeat Russian intrigue by facilitating the occupation of Serbia by Austria. This is serious news, if true. Russia will not tolerate any further encroachment on the part of Austria, upon the Balkan States. Russia has behaved with remarkable patience while her rival, occupying Bosnia and Herzegovina in accordance with the Berlin Treaty for pacification purposes merely, has, contrary to that Treaty, made her occupation a practical annexation. She will put up with no second experiment of the kind. If Austria is determined to have Serbia, she must fight for it; and the first movement which she makes, therefore, to cross the Danube, will precipitate the long-delayed European war.

The ovalion given to Mr. Parnell in St. James Hall, London, last week, was tumultuous and enthusiastic to a degree rarely known in that city. The great leader was introduced by Mr. John Morley, and spoke for about twenty-five minutes. His address was a caustic arraignment of the government and the *Times*—none too bitter, perhaps, under the circumstances. The "ostracism from the affairs of empire of 86 of the 103 Irish members," was a significant item of statistics which Englishmen will ponder; also the inquiry "why Mr. Balfour cannot govern Ireland two years without imprisoning twenty-four Irish members of Parliament as common felons for offences unknown to your law in England, mainly for speaking and writing in the newspapers?" The special commission was characterized as "one of the most scandalous wastes of public time and money ever instituted under the guise of a judicial investigation." Mr. Parnell is confident that "the day of ultimate freedom for Ireland cannot be long deferred. We are now," he said, "on the eve of a great popular upheaval—a movement which will not subside until you have enabled your great leader to carry through the legislature of the empire a measure which will give Ireland full legislative control over her own future, her own interests, and her own welfare, without any shadow of harm or ill to your own greater interests."

There are many signs that "the Irish crisis has become acute"—to quote Mr. Gladstone's recent language. Mr. Morley announced, at the close of Mr. Parnell's speech, that in three weeks over a quarter of a million persons had signed the protest against the government's Irish policy. When that protest is handed in, it will probably be accompanied by a paper signed by nearly all the members of the Fiftieth Congress of the United States and prominent officials of government, stating that the intelligence and wealth of this country support Gladstone and Parnell in their efforts for home rule in Ireland—an offset to the sneers of the Tory press that such sympathy and support come only from the "riffraff." But more ominous to Lord Salisbury than either petition or paper, is the Conservative defeat sustained in the Kennington division of Lambeth. "If the Tories hold Kennington," Mr. Smalley wrote to the *New York Tribune*, "they may hold anything. If the Home Rulers carry it, they may carry anything." The Home Rulers have carried it—and there is scarcely any doubt but that, at the next division, they will rise to power.

A STANDING IDOL.

In the advance of civilization and religion, some sins have been eliminated, some idols taken quite from their feet and "sweet clean off the deck," so that what was once a temptation, a snare to men, exerts now scarcely a perceptible influence on their conduct. But one idol remains firmly upon its pedestal. Selfishness has a great multitude of devotees who bear to its shrine the most costly offerings. Even some people who bear the sign of the cross come stealthily to this idol, self, with gifts so great that they have little left for Christ. "It is," in the words of old John Howe, "a soul-wasting monster, that is fed and sustained at a dearer rate and with more costly sacrifices and repasts, than can be paralleled by either sacred or other history; that hath made more desolation in the souls of men than ever was made in their towns and cities,

where idols were served with only human sacrifices, or monstrous creatures satiated only with such food; or where the lives and safety of the majority were to be purchased by the constant tribute of the blood of not a few; that hath devoured more and preyed more cruelly upon human lives than Moloch or the Minotaur." "Self," says John Harris, "is Dives in the mansion, clothed in purple and faring sumptuously every day; the cause of Christ is Lazarus, lying at his gate and fed only with the crumbs which fall from his table." Let not the disciple of Christ forget the diverse ends to which these men came. If you choose to be a retainer of Dives, you will despair of attaining the happy exit and the glorious ascension of Lazarus. If you would die the death, you must live the life of the righteous. For the pittance grudgingly yielded to Christ, you will not dare to anticipate the "exceeding and eternal weight of glory."

BISHOP SIMPSON. An Incident or Two.

BY H. K. CARROLL, LL. D.

BISHOP SIMPSON was one of the kindest men I ever met. His face beamed with good nature, and in his simple, gentle, and refined manner there was revealed a sweetness and nobleness of character that only the devout disciple of Christ can grow unto. I saw much of him in his last days, when the infirmities of age began to press upon him, when the cares of his office became heavy burdens which he would not throw off, when his will resisted the cravings of his physical system for rest, and when, if ever, he might have been expected to grow gloomy and fretful and impatient; but I never saw in him any other than that kindly spirit and almost deferential manner which charmed everybody who came in contact with him. His was a genial, generous nature, slow to take offense, slow to think ill of any one, slow to condemn. A man whom I introduced to the Bishop some ten or twelve years ago warmly thanked me afterwards, and remarked that his face was the face of a saint, and he felt the better for having looked into it and for having received, though a perfect stranger, an affectionate, brotherly greeting and clasp of the hand.

The business which brought me into closer relations with Bishop Simpson than I could have enjoyed otherwise, was that of preparation for the Centennial Methodist Conference which was held in Baltimore, in December, 1884. The call for that Conference, which originated in London at the Ecumenical Conference, bears the name of Bishop Simpson as the first signature. The document is still in my possession. When the question of taking the first steps in this country was brought before the Board of Bishops of the Methodist Episcopal Church, in the spring of 1882, and they were asked to appoint a committee to represent the church in the arranging of the preliminaries, Bishop Simpson, by unanimous request, became the chairman of that committee, and also of the executive committee to which was committed the work of correspondence. As secretary of the executive committee, I was in frequent communication with him, and spent a night in January, 1883, with him in Baltimore, at the house of Rev. John F. Goucher. There we met representatives of the Church, South, including Bishop Wilson, and some preliminary questions were informally talked over, and a very pleasant evening was spent. After the brethren of the Church, South, withdrew, we sat up until nearly one o'clock in the morning chatting. The Bishop was in a very cheerful, almost playful mood, and entertained us with interesting and laughable incidents, largely gleaned from his own experience as professor and bishop.

Later in the same year the first meeting of representatives of the various churches intending to participate in the Centennial Conference was held in Philadelphia. Bishop Simpson was too ill to be present, and the committee was organized with Bishop Wilson as chairman. When the business was finished, those of the committee whose engagements permitted accepted an invitation to dine at the Bishop's house. After dinner, the Bishop being too ill to come down stairs, Dr. Goucher, Dr. Goodsell and myself went up to his room, at his desire, to spend a few minutes with him. It was apparent to both Dr. Goucher and myself that he had lost greatly in physical strength during the three months that had elapsed since the night spent in Baltimore. His manner was very quiet, and he listened for a while to the talk that went on, saying little. In the course of the conversation I turned to him and remarked,—"Bishop, you must have traveled many thousand miles in the pursuit of your official duties."

"Yes," he responded, "I was counting up the other day; and I was surprised myself at the result."

He then told us the average in miles of his yearly journeys. It was, I think, about eight thousand. He had then been a bishop twenty-seven years, and everybody knows that he never spared himself. He insisted on taking his share of work down to the General Conference of 1884.

Another remark by me to the effect that his travels must have brought to him many strange experiences, and that he must have escaped many accidents, seemed to revive in him the memories of the early days of his episcopal service, and he began to talk of those days, evidently forgetting his weakness. His eye kindled, his form seemed to straighten, and as he talked in subdued but animated tones we sat and listened, charmed by his gentleness of manner, and impressed more profoundly, perhaps, than ever before, with the force of his character. It was not of himself he wished to tell us. He seemed determined to keep himself in the background, and gave us a picture of the long-gone days before railroad climbed the Rocky Mountains, and be-

fore the overland route across the plains to the Pacific Coast had lost its character for thrilling surprises and tragic episodes. He told us of his first episcopal visit to California, of the long and tedious voyage, of his shipwreck on the coast of California, and of his return to the East by the overland route. While he was in San Francisco it was announced that there was great danger from Indians who were then on the war-path, and that those who insisted on going East across the plains would do so at great risk; but, he added, "I thought the dangers were exaggerated, and chose to return that way." It must have required great personal courage to brave those dangers, but the Bishop spoke as quietly of it, made as little of it in the telling, as though it were an every-day matter involving no extra risk. "I chose to return that way." Nothing could have brought out more clearly and strongly the force of the mighty will which this quiet, gentle, modest man possessed than this story, most of the details of which have faded from my memory, but which produced an impression that time will not obliterate. He told us nothing of the perils and privations of that homeward journey, and it seemed as though we could not ask them of him. He had put us under a spell, and as we rose to take our leave of him, we felt that we had enjoyed a great privilege, and that it would be ingratitude to tax his strength further.

Let us not, with such a character and career before us, make the common mistake of imagining that true greatness cannot exist where gentleness, tender sympathies, and native modesty prevail, but must announce itself by self-assertion and austerity of manner.

PROHIBITORY AMENDMENT IN RHODE ISLAND.

BY REV. JOHN W. WILLETT.

I HAVE read with satisfaction Bro. Stetson's article with the above title in the *HERALD* of last week. From long familiarity with temperance work and with politics in this State, I assure the readers of the *HERALD* that this movement for re-submission is no spontaneous uprising of the people against prohibition. It is a piece of political strategy, managed, as Republican members of the General Assembly and other prominent and active Republicans have assured me, by the most unscrupulous political boss known in this State for years. His object is, as stated by some who excuse his course on that ground, to secure the liquor vote for that party, without which, not a few of their would-be respectable men frankly confess, it must go to the wall. Party loyalty has moved many who do not like to do it to support this measure. Very many other Republicans see in this course the seal of their party's doom, and bitterly lament it. The Democratic leaders, so far as they have shown themselves, manifest less interest in all this than might have been expected. They have not a few temperance men in their ranks. They apparently fear a breaking up of old parties in this State and reorganization on the liquor issue. High license is the shout of the fuglemen of both parties. So much for the mere politics of the thing.

The liquor interest has quite a different reason for pushing re-submission through this General Assembly. The cry has been, far and wide, that in New England, especially, the Republican Party is the temperance party. The Prohibition Party, as has been claimed, has for this reason had but very limited success in these States. Again, it must be remembered that one year ago the Republicans of this State passed strong resolutions, pledging their party to the amendment and the enforcement of the statutes against liquor-selling. By means of these pledges they secured a return to power. On this platform this General Assembly was elected. To get such and so elected, a General Assembly to vote for re-submission is a great thing for the liquor men. The fact that many thousands of untired men have been enfranchised since the last election, and that it does not take so very much money to "work" a small State like this, give them the opportunity and power to do it. Now they are crying all over Massachusetts and elsewhere where constitutional prohibition is proposed, "It has been tried in Rhode Island, and the great temperance party there is weary of it, and has taken the first step towards its repeal; and all their clackers and the rum press shout, 'Hear! Hear! Hear!'"

Let no temperance man be misled by this. While many respectable men are involved in this move for re-submission, the motive and the real power, with the real workers, are as above stated. None heretofore known as reliable temperance workers are leaders on that side. Only here and there one who has been known as a temperance man at all now favors re-submission.

Pawtucket, Mar. 13.

TWO PICKET LINES.

BY REV. W. A. SPENCER, D. D.

THE story of the battle for Methodism in New England reads like a romance, awakening the sympathy and admiration of every generous heart in all our church. Here was our first picket line—a handful of men stretching from Nova Scotia to the Hudson. But amid privation and poverty, in storm and sunshine, these early heroes were "faithful unto death."

New England Methodism enriches all our Conferences, as New England patriotism has sanctified a hundred battlefields with the blood of its martyrs. The old picket line has grown strong and planted its fortresses in city and town all along the Atlantic coast.

Another picket line fronts the Pacific, and this, too, needs New England's sympathy and prayer. The capital and enterprise of New England have made the line possible. On the right wing stand Oregon and Washington,

with their wonderful possibilities. The pioneer railway—the Union Pacific—reaches out its hand to help them. What a history of development and blessing are in the name of this New England railway company! Its western connection, the Oregon Railway and Navigation Company, carries the traveler down the beautiful Columbia Valley, and on river or rail charms you as you speed on toward the mysteries and visions of the Pacific coast. New England enterprise builds and operates the railways, and New England people come to find homes by the Western sea. Mighty is the march of the Puritan, and great futures are before him.

Our left wing is in Southern California, where New England railway lines again meet us. The California Central and California Southern, the Atlantic and Pacific, all Western feeders and links of the Santa Fé system, are under New England control, and the track, cars, sleepers, and management testify to the thoroughness of New England management, discipline and skill. Summer or winter the travel is delightful, and as winter comes on thousands of pleasure-seekers and health-hunters eagerly push their way toward this sanitarium of the West. Dr. McDonald, Dr. Abel Stevens, and scores of less distinguished ministerial and literary workers, seek Southern California as a resting-place and a shelter from the wintry blasts; and their counsel and inspiration lift many souls heavenward. It requires but a slight stretch of fancy to foresee the future great University of Methodism in the cluster of colleges which find shelter under the protection of the Southern California University at Los Angeles. Here in a climate touched by the isothermal line of Athens and Florence, New England is to blossom out in a richer development for mankind than ever before—the fibre of the Spartan joined with the culture of the Athenian.

It will be almost a crime if we do not build a hundred new churches in California during the next twelve months. The people who settle will be unable to build these churches and build themselves homes at the same time. The work of a hundred years is to be done in a decade. Schools, colleges, cities, aqueducts, railways—a thousand things—are to be provided. Los Angeles has recently adopted a new city charter, by which vice and drunkenness are to be in a larger measure suppressed. It was a great moral victory, toward which Methodism contributed no small share. Eleven millions of dollars represent the contract price of the new public and business buildings in this one city, and private residences by the score are being erected with taste and form worthy of the best New England cities. We have the chance to capture and hold Southern California, as we have taken Kansas and Iowa. Shall we have the money to build churches and support ministers? Are there not fifty men in New England who will each plant a church next year in this Newer New England by giving \$250 each to the Frontier Fund of the Church Extension Board?

CONFERENCE SEMINARIES.

BY REV. L. CROWELL, D. D.

THE articles recently published in *ZION'S HERALD* indicating the generally prosperous condition of the seminaries of the New England Conferences, must afford great gratification to all who rejoice in the cause of Christian education.

It is impossible to overestimate the value and influence of these schools. More than one thousand students, at the most susceptible period of life, are thus constantly brought under the influence of devoted Christian teachers, and into close relation, in each school, to a large number of earnest religious fellow-students, filled with high aims in life and ambitious to gain over to Christ and His cause all who are brought into student-relation to themselves, but have delayed to make a Christian profession. The influence these seminaries have had upon the welfare of society, and especially upon the Methodist Church, is incalculably great. Their geographical positions seem fortunate, affording a wide territory for patronage, without severe and irritating competition with each other.

It is pleasant to know that a large attendance of students is now enjoyed, and that an improved financial condition is being reported. It is cause of rejoicing that debts, in some cases of long standing, have been paid off and others are melting away, while endowments are being commenced.

It seems to the writer that no object is more deserving the attention and support of our people than this last—the generous endowment of all these seminaries. It is becoming more and more a matter of vital importance to their usefulness and perpetuity. To secure them against unfavorable changes incident to all human arrangements, to afford the means of paying larger salaries needful to having competent and permanent teachers, and of affording aid to worthy and needy students, and also means of improvements constantly required for the greatest efficiency—all of these and other considerations make endowment not merely desirable, but a necessity.

To the writer it seems, for many reasons, a great mistake to suppose that the life and usefulness of these great schools can be longer safely left to the contingency of an income from the board and tuition to meet the current expenses. What sense of security, strength and enlarged usefulness, in all these seminaries, would arise from an endowment, at least, of one or two hundred thousand dollars! Most earnestly would we urge the friends of these schools to ponder this matter. By donations, legacies, endowed scholarships, gifts upon annuity, by all possible ways, let this good work go on!

If the alumni who have prospered and obtained wealth would unite in this work, how soon it would be done, with no harm to any other cause, but rather to the benefit of the church and all the higher institutions, which would derive a larger support from these schools when once well endowed.

With special satisfaction in any progress made in the endowment of the Wilbraham Academy, more particularly connected with its agency, the writer would be happy to exert even the slightest influence in favor of all these seminaries that have done so much for the church and country, and that have been so distinctly honored of God and favored with His smile. Dr. Olin, when accepting the presidency of Randolph Macon College, said: "I was never so fully convinced that we must educate our own youth in our own schools, and there is no work to which I desire to so consecrate myself. I have greatly desired to preach, but this is now, in my view, a more excellent way." These words of a great, catholic, wonderful man are worthy of deepest consideration.

Choose Sides.

On the temperance question you can be no longer neutral. You must take one side or the other. The State has ordered a division of the house. Those not against rum are for it. You must go over on the side of the rumrunner and his victims, or stand with the advocates of total prohibition. The State will have no longer the practical cowards who sit on the fence and fail to pronounce an open yes or no. Not to support the amendment, is to defend the saloon. You cannot serve God and mammon. You must act, and it only remains for you to determine on which side you will be counted. If you would oppose crime, crush out violence, and aid the poor, encourage the weak and support the broken-hearted wife with her innocent and helpless children, go over openly and boldly to the side of the earnest and aggressive temperance men. Go there if you do not wish to stand beside the liquor-seller and give countenance to his crime-making. Be sure and be right on the 22d of April!

The Question.

As true debaters often succeed by drawing attention from the point at issue. Lawyers who have no case may beguile the jury by bringing in irrelevant matter. The saloons have shrewd advocates who are doing what they can to divert public attention from the real issue. The perpetual talk about high license, the needs of business, the impossibility of enforcing a prohibitory law, is designed to draw attention from the matter now in hand. Remember the question before the people. What is to be decided on the 22d of April is not whether the dram-shop be a curse; men are pretty well decided on that. High or low license is not under consideration; that has been tried and found wanting. The one thing to come before you is prohibition by constitutional amendment. Do you want the traffic suppressed? Do you want the question settled so that it will be sure to stay settled for more than a twelve-month? Then keep your eye on this one mark, and be sure on voting day to hit the centre of the target.

The Enemy as a Guide.

We should learn wisdom from the enemy. What the saloon wants, the temperance man may safely oppose; what the saloon opposes, he may best labor to secure. The saloon is furious against the constitutional amendment; and in this matter the saloon is not moving blindly. It has counted the cost, and knows how fearfully and irreparably the in-trenchment of prohibition in the constitution would damage the traffic. To this law there would be no let up, as in the case of a statute; the nail would be so fast driven that no slight and temporary majority could extract it. It is the nailing of our colors to the mast-head, the giving greater permanency to our temperance work. Whatever it may say to the contrary, the dram-shop dreads the amendment, and for that reason every temperance man should favor it.

Woman and the Amendment.

In the current temperance campaign woman is an important factor, for, though she has no ballot, she possesses great influence, and can do much to rouse man to use that important weapon in the right way. In this canvass for the home, she is an interested party; the evils of the saloon are deeply felt by her. At such a crisis no woman should be silent. Of her tongue, so often reported to be an unruly member, she should make the most possible use, in communicating information and rousing the patriotism of the voters. In the little circle of husbands, brothers, sons, and intimate friends, let her be diligent in efforts to make them intelligent and enthusiastic on the subject. Be sure, so far as possible, to set them on the right track of thought and get them to the polls!

Jails to Let.

License to the liquor traffic means the extension of crime. Jails multiply in proportion to the growth of the saloon. A thousand-dollar license means a ten-thousand-dollar jail; the rumrunner puts a dollar in the city treasury to pay for his right to sell, and obliges the same city to pay ten dollars out to take care of the criminals his business makes. Suppress the liquor shops, and you have disposed of three-fourths of your jails. "Our jails are practically empty," says the attorney-general of Kansas; and out of the 90 jails in Iowa, the governor reports that 55 of them are empty. Those empty jails are the most eloquent plea for constitutional amendment. License the traffic in Kansas and Iowa, and in a twelve-month every one of those jails would be full, and others would be in demand. Nothing is so expensive as vice and crime. The liquor-seller preys upon the virtue of the community; debauches the youth, creating a criminal class, and leaving their ruined men and women to be supported by the sober and industrious people of the commonwealth. How long will the sober people endure these burdens? How long will sensible citizens be deceived by the plea of the rumrunner that prohibition does not prohibit? These empty jails tell their own eloquent story; they tell how prohibition does prohibit; that is why the rumrunner hates and fights it.

Miscellaneous.

CHICAGO CORRESPONDENCE.

ONE of the most successful banquets of the Methodist Social Union occurred on a recent Tuesday evening at the Palmer House. Nearly three hundred Methodists dwelt together in unity, discussed an elaborate menu, and paid tribute to the memory of John Wesley, of sacred fame. We have a notion, however, that the John Wesley we read of in the books would not look upon such a gathering with very profound approval. He would be inclined rather to denounce the affair in most emphatic terms as un-Metho-distic; for surely he had no idea that within a few generations his loyal followers would be found feasting sumptuously as per a menu of a dozen courses in the dining parlors of a great metropolitan caravansary. But then, the world moves, and the church must move, too.

The general topic for discussion at this banquet was, "Some Features of Methodism as Seen from the Pew," which gave the laymen a chance to get it back on the cloth. Judge O. H. Horton, the retiring president, made a felicitous address on laying down the seals of his office, and Mr. A. G. Lane, the president-elect, delivered a thoughtful inaugural, somewhat after the manner of the bit of a drama enacted at Washington, March 4. The Chicago quartette slipped in an occasional song, while the brethren from the pew were giving the brethren of the pulpit a chance to see themselves as others see them. Prof. C. W. Pearson, of Northwestern University, opened the discussion with an eight-minute speech on that very essential feature of Methodism, "The Preacher;" Mr. M. C. Eames talked about "The Class-meeting;" Miss Sophia Phelps spoke historically and practically of "The Choir," and said some things that brought a genuine "Amen" from many a troubled pastor's heart; Mr. G. W. Chamberlain had a bit of solid advice to offer concerning "The Collection," but lost an excellent opportunity to put his suggestions into practice by not passing the hat at the conclusion of his remarks; Mrs. W. E. Quine believed "The Church Social" was a way to reach a man's pocket through physiological laws, and that opposition to it was a blow at scientific financing; Mr. F. P. Crandon believed that "The General Rules" were precious in the memories they revived, venerable in their associations, and gentle guides in spiritual life.

Mr. C. M. Stuart, secretary of the Association, read a communication from the Presbyterian Social Union, suggesting that the two organizations hold a joint banquet next April. The suggestion was voted a wise and fraternal one, and it arrangements are completed, the followers of Calvin and Knox and the sons of the Wesleys will sit together in peace some bright evening in April, and eat out of the same dish.

Mr. Moody will be with us in April, when he will open the Training School of the Chicago Evangelization Society. Perhaps there is no city so near to Mr. Moody's heart as Chicago. Here he lived and labored many years, and it was from Chicago he went on his tour of triumph which filled the whole world with his name and with marvelous deeds for his Master. Mr. Moody writes from the Pacific Coast as follows: "On April 4, I will begin holding in Chicago a convention of Christian Workers similar to those held in the summers at Northfield. These meetings will continue from thirty to sixty days, and instructions will be given by well-known leaders of Christian thought and action. As this is the beginning of a movement which it is hoped will culminate in a permanent school to fit men and women for work among the masses of Chicago and other cities, the instruction from the first will take a practical turn. The mornings will be devoted to the study of and lectures upon the Bible and its application to the wants of the age. To these meetings the public will be invited. The afternoon and evening meetings will be given to 'Applied Christianity,' and no pains will be spared to bring the workers face to face with the masses. I will take up twelve leading doctrines—repentance, conversion, regeneration, atonement, justification, faith, law and grace, redemption, assurance, love, resurrection—one at a time, and work on it till we understand it. The real work of the Institute will begin Monday, April 8." Mr. Moody will make arrangements to have meetings in any of the churches that want a ten days' mission under his direction. This will be a time of rich things for Chicago's Christian workers, and much good will undoubtedly result to the masses from Mr. Moody's ministrations.

A significant meeting was held in Central Music Hall last Sunday. Some months ago the National Sabbath Association held a convention in Chicago, and much good seed was sown and enthusiasm generated in behalf of the Sunday Observance movement. At the meeting last Sunday afternoon a diversity of creeds, denominations and ranks of life were represented. Rev. Dr. Withrow, of the Third Presbyterian Church, presided; the different denominations were present in their prominent pastors; speeches were made by Protestant minister and Catholic priest. Not the least interesting and hopeful feature of the meeting were the speeches of representatives from the Knights of Labor and from the Grocers' and Butchers' Clerks Association. The resolutions adopted by the vast audience have the true ring to them, and, backed by a healthy, vigorous, and growing public sentiment, ought to accomplish something definite in regard to a proper observance of the Sabbath.

Right on the heels of this Sunday afternoon meeting comes the following

ringing resolution passed by the Methodist preachers in their Monday meeting. It is needless to say that the resolution was not carried until some of the brethren had backed up their votes with good speeches. The resolution is significant in view of the near approach of the spring elections:—

"WHEREAS, The enforcement of the Sunday laws is a part of the duty of the municipal government, *Resolved*, That any candidate who expects our support for municipal office must be one who is not only willing to pledge himself in favor of the enforcement of such laws, but who also indicates a purpose to fulfill his pledge."

Chicago's clergymen are taking steps toward the proper observance of Centennial Day. It is proposed to open all the churches on the morning of April 30, between the hour of 9 and 10 o'clock, "for a service in commemoration of the inauguration of the constitutional government of the United States, in which the people shall be led in praise and thanksgiving to Almighty God for His signal blessing upon our country during the century that has passed, and prayer for the continuance of these blessings during those yet to come."

Again Chicago's loss is Boston's gain. The election of Dr. Olin A. Curtis to the professorship of systematic theology in Boston University is a cause of regret as well as of congratulation. He is an excellent man—just the man for the place; but the West does not entirely relish the idea of being a training school for the East. Dr. Curtis has been a member of Rock River Conference only a short time, but he has made a substantial reputation for himself, and his dictum, whether uttered from the pulpit, the lecture platform, or in preachers' meetings, commands respect from the old, silver-headed supernumerary and the young and inexperienced "gawlin," as the young theological student was dubbed during the recent session of our Conference. Chicago will part with Dr. Curtis with reluctance, and will advise Boston to take good care of him.

Rev. Dr. Terry, of Garrett Biblical Institute, has fallen into the hands of good friends again. He will accompany a wealthy Chicago gentleman on a European trip next month, and will have a chance to do the out-of-the-way places in royal fashion, without any drain upon his own private exchequer. Dr. Terry's Commentary on Genesis, in the Whedon series, is on the counters in the bookstores, and invites the critic's pen and the purchaser's purse.

S. J. H.

"A POTENT BUT UNRECOGNIZED FACTOR IN ESTIMATES OF MINISTERIAL SUCCESS."

BY REV. D. A. JORDAN.

EVERY true minister labors, prays, and hopes to be blessed in his work as to deserve the verdict, "He is a successful minister." There are varying degrees of success, and varying standpoints from which to estimate a minister's work.

Perhaps there is no more unfair way than to base an opinion as to ministerial qualifications likely to command success by the verdict of a committee of brethren who steal quietly into a service to hear a man preach, and propose to let that one hearing largely determine their judgment. A much wiser way is to study the Conference Minutes and follow the brother along in his record of work performed, whether of holding up the membership, or of adding probationers, or his Sunday-school work, or last, but not least, his fidelity to connectional interests as shown by the lack of blank spaces in collection returns, as well as his tact exhibited in this work by the amounts collected. But it is the purpose of this paper to attempt to show that neither nor both these methods will be sufficient to exhibit the true state of the case in any given case.

Perhaps the most potent factor to help or hinder the minister in his work, is one which committees never dream of, and statistics as reported to Conference have no tabulation for. I mean the environment. Let me illustrate, using the signs of unknown quantities for the sake of brevity, and also because they will offer convenient hiding-places from "offensive personalities." A minister is stationed in the town of X., who has been stationed in the same town before. When first there, he was not ably successful, and nearly as soon as the law of the church would allow of it, he asked to return, and consents. But the town has changed. It is not at all the condition of things in which the brother succeeded before. To be sure, the church has the same name, and the same location, and contributes for pastor's support precisely what it did before. But though the pastor puts forth even more labor than at first, he is unable to realize anything like the measure of success that came before. This illustrates two things: First, that the environment was an unrecognized but very potent factor in his first success, and is equally potent, secondly, in accounting for his lack of it under the changed circumstances. So it may often happen that more ability will be required to hold a church from disintegrating than to swell the membership by scores under other circumstances. The less work and more apparent success are heralded to the minister's credit, largely mistakenly; and the more work and less apparent success are too often held to be almost or quite failure. Both verdicts are erroneous, for neither have accounted for the most potent factor in the work in both instances. In the town of Y., a minister was stationed. His predecessor had given letters by the dozen to removing operatives; business was dull, and during his whole pastorate growing duller. Capitalists and laborers were together discouraged; the outlook was not hopeful; people were anxious, worried and touchy, as anxious, worried people always are. This spirit of hopelessness in

temporal things surrounded the church, an atmosphere of depression, through which it seemed impossible to break. The minister removed, feeling that his work was a failure; no revival interest had been vouchsafed, and he went to grieve over the fact that his best intended endeavors and hardest work had seemed totally ineffective. Another man came. Simultaneous with his coming business revived; operatives by scores came trooping back to the place, bringing their church letters with them. Money was easier, wages better, everybody was more hopeful, and without striving for it particularly, a revival interest developed itself, and ran on and on for months. The new minister did not work so hard as his predecessor, he was not more faithful, and yet he was accounted a great success. Who does not see that the "environment" was the large and potent, but, after all, popularly unrecognized factor in the double estimate of the one man's failure and the other man's success? No where is this fact more often exhibited than in manufacturing towns, which are alternately boomed or depressed with the varying states of business. And yet this is quite largely true in small country appointments. The quiet but steady exodus to large towns and cities has put a quiet but very effective barrier in the way of church development in scores of New England towns and villages. These conditions are sometimes changed by the discovery that the village is a good summer resort; and sometimes the momentum of the summer business, taken with the anticipation of the next summer's trade, will tide a church and minister over what would otherwise have been a hard and barren year.

It is quite likely true that Methodist Episcopal ministers ought to be most kind and charitable in their judgments of each other's work; for their times of service have hitherto been so brief, that it was quite possible for a depressed state of the community to negative the best-intended efforts during an entire pastorate, while another pastorate immediately succeeding might be another pastorate in more senses than one. A minister was stationed in Z. The Z church was in difficulty occasioned by a disagreement between the trustees and the pew-holders. The pastor was no more responsible for the difficulty than Caesar's ghost; but the new pastor found the difficulty, and it bred such a critical, touchy, and uncharitable spirit in the church, that he retired at the end of the first year, and was popularly called a failure; when the facts were, that no minister could have succeeded under the circumstances, and this poor fellow was made, as ministers too often have been, a modern "scape-goat" to bear away to another field of labor the sins and weaknesses of a troubled church.

If these hints shall serve to open the eyes of the committee of "leading brethren" who are minister-hunting to the fact that the best men cannot always succeed, and that an apparent failure in the last charge may have stood for more honest, faithful work than would be requisite to give their church great success, one aim of this writing will have been accomplished. And if some brother minister, who is sitting under a "janiper tree," shall get a modicum of comfort from a voice so "small" and "still" as this, no one will rejoice in that result more than myself.

Our nation, it is true, receives a hundred millions yearly for these "privileges" which the brewers and distillers and wholesale and retail liquor-dealers enjoy (What do the consumers receive?) but notwithstanding this, we dare to say it were better for our nation if temperance prevailed. And when the people more perfectly understand that "health and wealth and morality and general prosperity" are promoted by it, no power in or out of political parties, in earth or hell, shall hinder them to rush with one accord to embrace the reform and push it irresistibly on to victory.

THE ASPECT AND PROSPECT OF THE TEMPERANCE CAUSE.

BY REV. T. F. JONES.

(Read at the Ministerial Meeting at Wilton, Me., and sent to ZION'S HERALD by request of the Association.)

THE temperance cause relates by general consent only to the manufacture, sale and use of intoxicating liquors.

"Temperance," which primarily and usually means "moderation," has come to possess a technical significance in its application to alcoholology, and means not merely moderation and abstinence in the use of strong drink, but total abstention from its use, and absolute prohibition of its manufacture as a beverage. We shall glance at the aspect and prospect of the cause with this understanding of the term.

The subject as given being unqualified by limiting terms of space, we shall speak not relative to the State of Maine in particular, nor of any individual State, but of the drink subject as related to our whole national domain.

We have two propositions to make, viz.: 1. The aspect of the temperance cause is good, better than at any former time, the best ever known; and, 2. The prospect of the temperance cause is good; never was better. So that the friends of temperance of all creeds or denominations or parties never had greater cause or better reason for encouragement and determination to push the battle to the gates than at the present time. And in substantiation of these propositions, we shall make simple declarations of what we believe to be fact, without much comment or explanation, since corroborations are abundant, and all people are more or less acquainted with them.

A few of our reasons, then, for this view of the subject are as follows:—

The Aspect.

1. There was never so wide-spread interest in the matter of temperance reform as now, nor was ever that interest so variously and emphatically expressed as at the present time. A greater number of people are thinking of the evils of intemperance, and seeking its overthrow, than at any other period in the history of the world; and temperance more generally prevails.

2. The church as a whole is more awake to the importance of this reform than ever before, and is declaring this conviction in resolutions couched in language so strong, so biting, so unequivocal, that no one can misunderstand unless there be an evil heart of unbelief at bottom. These resolutions

are being adopted with an increasing unanimity in the churches.

3. The number of States with prohibitory laws is greater than at any previous time, and laws are more generally enforced than ever before. Time was when the State of Maine stood alone as the temperance State; but now she has many sisters, large, strong, vigorous, irresistible, some of which put her to the blush because of their zeal in beating back the drunken arch-enemy of all that is good, and noble, and sacred, and pure, and godlike among the sons of men.

4. Temperance education in the public schools is becoming the law in at least thirty-four States and Territories; and not only the law, for scientific temperance education is getting to be fashionable—except, perhaps, among the traffickers—and this increases the demand. Fashion is often stronger than law, for it will make law for its own protection. Moreover, there was never a time when our country was so flooded with temperance literature as at the present. No one questions the efficiency of the press as a general educator, whether for good or bad; and the press is now obliged to enter this battle, whether she will or not, in order to keep abreast the times.

The Prospect.

1. The prospect of the cause is good because the aspect is so full of promise. Moreover, the cause is a war against the hugest cause that embitters the well-being of our nation, and the people are getting so to understand it more and more.

2. Temperance is beneficial, and only beneficial; to the individual and to the community, to the State and to the nation. We dare utter this declaration notwithstanding the hundred million dollars that yearly flow into the national treasury as a return from the liquor oligarchy for the privilege of flooding our land with crime, with poverty, with pauperism; for the "privilege" of filling our jails, our prisons, our asylums for the insane, our penitentiaries, our reform schools; for the "privilege" of wringing groans of anguish and tears of sorrow from mothers and sisters, and wails of suffering from afflicted little ones wronged and outraged and deserted by labored fathers and brothers and husbands; for the "privilege" of robbing those little ones of their bread, and of stripping their clothes off their backs and their shoes off their feet; for the "privilege" of filling our land with want and wretchedness and woe; for the "privilege" of making drunkards and highway robbers and murderers; for the "privilege" of turning men to brutes, of transforming women to fiends, of making angels devils and turning heaven to hell in this fair land of ours, and of sending a hundred thousand of our sons and daughters to untimely graves and the "prison of the lost" year by year; and that this that they may line their own pockets with the gold thus obtained, and build for themselves royal palaces to dwell in, and furnish royal apartments in which to abide.

Our nation, it is true, receives a hundred millions yearly for these "privileges" which the brewers and distillers and wholesale and retail liquor-dealers enjoy (What do the consumers receive?) but notwithstanding this, we dare to say it were better for our nation if temperance prevailed. And when the people more perfectly understand that "health and wealth and morality and general prosperity" are promoted by it, no power in or out of political parties, in earth or hell, shall hinder them to rush with one accord to embrace the reform and push it irresistibly on to victory.

THE CONFERENCES.

NEW ENGLAND CONFERENCE.

Lynn District.

SUNDAY-SCHOOL ASSEMBLY AT BOSTON ST. CHURCH, LYNN.

Wednesday afternoon, Feb. 27, a very large company of Sunday-school workers gathered in this beautiful church for an assembly, in which topics of practical interest should be discussed.

Rev. L. W. Staples, the pastor, greeted the ladies and gentlemen, who represented churches in Lynn, Malden, and nearly all the adjoining towns. Rev. G. W. Mansfield, of East Saugus, was chosen chairman, and Frederick N. Upham, of Reading, secretary. Rev. Frank Harris, of the Wyoma Church, Lynn, conducted the devotional exercises.

"Oh, for a thousand tongues to sing," etc., was sung with much spirit and some understanding. The eighth chapter of Nehemiah was read by the choir. An earnest prayer concluded the public devotions.

The first address was by Mr. Robert Lawton, of Saugus, on "The Relation of the Sunday-school to the Church." Beginning with the assertion that "The church has given to us for keeping its greatest hope, its treasure—the children," the speaker urged the intimate relation that should therefore exist between the church and Sunday-school. It is the relation of the parent and child, or, more closely, of the vine and branch. If we are to keep the youth from Sabbath desecration in wandering up and down our beaches during the summer, we must hold the children so firmly that when they are grown they will not stray. Mr. Lawton encouraged the indication of a sensible and justifiable denominational pride. The address was thoughtful throughout.

The kindred topic: "Relation of the Church to the Sunday-school," was treated by Principal Charles Sumner Davis, of Lynn. He said in substance: The Sunday-school is an adopted child. The Christian spirit, but not the church, was the inspiration of Robert Raikes in gathering the ragged children into the Sunday-schools. The Sunday-school must be considered co-ordinate with any other branch of Christian work. Teaching is an essential part of our Saviour's public ministry. Mr. Davis took advanced position in reference to the state of the children in the church. He maintained that the usual sermon is too long and intricate for the undeveloped mind, and that the public service as now conducted was not well adapted to child nurture in the Christian life. The preacher should more frequently preach directly to children. The Methodist Church by its insistence upon infant baptism thereby asserts a childhood's right of membership in Christ's Church. They should be taught to realize their condition—hence the need of the Sunday-school.

In the presence of Rev. C. A. Littlefield, who was absent, Rev. A. M. Osgood continued the discussion, by the presentation of an exceedingly interesting paper. He showed the necessity of sympathy with the children—not a patronizing spirit towards them—if they are to be won. "If we would reach the children, we must revive the childhood and youthhood in our own lives. The church should be made an attractive place for the children, and the Sunday-school an attractive place for the grown people; then both will come together." Parents can greatly aid the teacher. The devil gets the first sowing in the hearts of children, and too often sows not wild oats, but wild crows, and so has the "n" for "f."

Dr. Knowles, Pickles and Twombly made excellent extemporaneous speeches on the general topic. Dr. Twombly said this meeting was only one of many similar that were proposed. Rev. Mr. Briggs, of the Second Universalist Church, Lynn, was invited to speak. He did so with much earnestness and effectiveness and in an eminently Christian spirit.

Miss Anna Breed, of the First Church, Lynn, read a finely written paper on "Bringing Scholars into the Sunday-school." She recommended to her preaching, choir music, more attractive churches, and closer personal care of the children by the teachers. With unaffected earnestness and real eloquence Miss Breed pleaded for a loftier conception of the teacher's great endeavor—the conversion of every scholar. Suggestions of great value she gave in reference to the Sunday-school concert, the Sunday-school board meeting,

and never shall we be free, till either every oligarch is "exiled," or the business has its "funeral pyre."

7. The ministry, the moral leaders of the people, are arousing more and more to the importance of this question as related to politics, and saying, "If it is no use; we can wait no longer. If our old parties will not take hold and push this reform, we will push ahead away from them and make a party of reform; and if they will not come up, they must die; but their death shall be upon their own heads. We have blown the trumpet, we have warned the parties; they have heard the sound, they have refused to be warned. They shall die in the iniquity of their neglect and refusal to throttle this enemy. They shall die, but their blood shall be upon their own heads. And the people will follow the ministry—if they have not already surged ahead of their 'leaders.'"

8. The wonderful development and progress of the cause during the past years great promise of the future. Sixty years of almost unceasing progression is not a promise of a losing war. Momentum means something in morals as well as in physics.

9. The government is taking increased interest in keeping out low-grade foreign immigration. We do not mean particularly the Chinese. It were better for us if a greater number of our foreigners were Chinese, and less of some other nationalities.

10. Again, this reform is bringing about a hearty union of the South with the North to "wipe out" this mother of all iniquity, this blood-stained goddess of hell, the liquor traffic. It is bringing us together as no other interest, social or political, civil or legal, secular or religious, can do, and through the triumph of this cause we shall become a united United States in stronger, truer sense than we ever before knew.

11. And, best of all, the prospect of the cause is good, is cheering, is enthusiastic, because it is right, and God is on our side.

and the Sunday-school sociable. It was a thoroughly enjoyable paper.

Mrs. J. F. Small, of Malden, told "How to Get the Scholars to Attend Preaching Service." It would have done all the ministers and teachers on Lynn District good to have heard that paper.

Rev. S. C. Carey, in discussing the papers, asserted that the church did not provide sufficiently for the children, and hence their non-attendance. He urged that greater effort should be made to have the public services pleasant for the children, and then they would come. The remedy is to *sew them*. Rev. J. D. Pickles thought the difficulty was in the "Home Rule." Parents ought to command their children more than is customary now. Rev. W. H. Meredith spoke on the influence of the home on children, and urged, too, that they have some part in church service assigned to them. Dr. Twombly discussed order in the school.

The assembly took recess. A well-served and very bountiful collation was provided by the ladies of the church for the many friends who remained.

Beginning at 7 o'clock in the evening, a very successful praise service was conducted by Mr. J. E. Aborn, of the First Church. Rev. W. H. Meredith read a selection of Scripture, and Dr. J. O. Knowles offered prayer. Mr. Aborn sang as solo, "The Trundle Bed." Rev. Alex. Dight served as secretary for the evening.

Mrs. L. W. Adams, of Swampscott, read a paper full of interest on "How to Bring Scholars into the Kingdom of Christ." He answered this inquiry in five ways: 1. The teacher must know Christ before he can teach others about Him; 2. The teacher must be wholly consecrated to Christ; 3. He must have a cheerful disposition; 4. He must be intensely interested in whatever interests his scholars; and, 5. He must do personal work. At this point Miss Addie Reynolds sang a solo.

Mrs. L. W. Staples spoke of "Other Factors of Influence," and treated only two, but these were fully and beautifully described. Believe in the early conversion of your scholars, and give them an opportunity to confess Christ.

The assembly was a grand success throughout, and a genuine inspiration to all fortunate enough to be present.

F. N. UPHAM, Sec.

NEW HAMPSHIRE CONFERENCE.

Concord District.

Baker Memorial, Concord, under the ministry of Rev. C. W. Bradlee, is in a most healthy and vigorous state. The congregations fully testify the seating capacity of the chapel and urgently suggest the need of a new edifice. There is a very large circle of young people in this society who are very serviceable to the church.

The "hill country" of northern New Hampshire is an excellent field for successful work. We thus judge from the reports coming from Whitefield, Rev. O. S. Danforth, pastor. During the year he has received 124 persons into the membership of the church. The congregations all the time average about two hundred. The class-meetings for the past year have averaged 28. March 1, forty six were present. A children's meeting is held each Friday afternoon, with a membership of 72. Great interest is manifested by the little people, by their participation in the singing, speaking and praying. The Sunday-school is in a very flourishing condition, under the management of Bro. Lane. Sunday, March 3, was missionary day. The pastor preached, and then informed the congregation that they were asked to raise \$140. He put 140 names on the blackboard that he wished to dispose of at \$1 apiece. In thirty minutes they were all taken, and since then other pledges have been received. On the evening of that day Presiding Elder Norris gave an address of an hour and a half in length on constitutional prohibition. Between four and five hundred were present. It is expected that seven eighths of the voters will vote for "God, and home, and native land." The results will be known before this sees the printer's ink.

Clarendon District.

Rev. G. W. Clark has been secured for the work at Hinsdale, where the pastorate was made vacant by the resignation of Rev. W. H. Stuart. The church is united and hopeful.

Presiding Elder Danning has been confined to his bed for some days quite sick—the result of a bad cold.

The Clarendon District Preachers' Meeting opened Monday evening, Feb. 18, with an excellent sermon by Rev. William Woods, of Winchester.

The Tuesday morning session convened in the vestry of the M. E. Church at 9:30. Bro. J. H. Brown led the devotional service, which lasted till 11 o'clock, when the meeting was formally organized by the choice of J. E. Robins, presiding elder, chairman, and C. E. Eaton, secretary. All present were invited to participate in the proceedings. Remarks were made by Bro. Woodward, G. W. H. Clark and others. Bro. J. H. Brown gave a well-written paper on "Church Finances," that called out a lively discussion of fair, church supports, etc., after which an essay was read by N. F. Fisk on "How to Reach and Hold the Young People," which was discussed approvingly by various brethren. Some remarks by Dr. Armstrong, of Nashua, led to an interesting and profitable discussion of the relative value of the New England prayer-meeting as compared with the Sabbath evening preaching service of the West. In the evening J. Z. Armstrong gave us a grand sermon, full of deep thought.

Wednesday morning, after a precious prayer-meeting in the absence of Bro. Robinson, J. W. Adams was chosen to preside. An interesting paper was presented by Bro. Eaton on "Man in God's Image," which incidentally led off the discussion into Seventh Day Adventism and the Sabbath question. In the afternoon Bro. Adams gave a valuable paper on, "How Should Christians use Property as to Promote Christian Character?" for which a very interesting paper was read by D. C. Babcock on "The March of Christian Civilization."

In the evening he gave a deeply interesting and very strong sermon on why they should vote for constitutional prohibition. This closed a very pleasant and profitable meeting.

N. FISK, Secretary pro tem.

EAST MAINE CONFERENCE.

Brooksville.

Brooksville.—Bro. N. B. Cook has accomplished a good work, and his return for a second year is desired. Extra meetings have been held on different parts of the charge with encouraging results. The benevolences are well looked after, and subscribers to Zion's HERALD have been secured.

Clarendon District.

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McGraw and family, and left with them as tokens of their regard a beautiful marble-top table and a valuable quilt. At Whiting the Ministerial Association was well attended by the people of the charge, and devoutly enjoyed. That the pastor finds universal favor, which strengthens as the month of the Conference year passes, is only what we expected. A continuance of the relationship is desired.

Pembroke.—A substantial evidence that Bro. C. H. Fuller is popular, is the fact of over-payment of the claim up to this date of the last quarterly conference. There will be a great gain in the benevolent collections. We are sorry for the charge, but glad while looking at its future interests and the interests of the cause of Christ, to learn that our brother has made his plans to enter the theological School of Boston University next fall. His plan is carried out, we shall hope to welcome Bro. Fuller to East Maine again after the completion of his studies.

Orrington.—Good news came from Bro. S. Arey a short time since. The pastor and his wife devoted extra time and effort to build up the Sunday-school. A revival interest began to appear, which resulted in the conversion of some, the reclaiming of others, and a strengthening of the entire work. Bro. Arey's health is improved from last year. Orrington has proved for the last two years to be a giver of physical life, while he has in return imparted spiritual life. The exchange has been mutually profitable.

Machias.—Bro. E. H. Boynton is earnestly working for a revival. Large congregations gather at the protracted services, while the social meetings are crowded Sunday evenings. A good religious interest prevails. Extra meetings have been held much of the winter, resulting in occasional conversions and a quickening of believers. Bro. Boynton devoted a good share of his pastoral labors among the sick and the afflicted. In this particular work he is successful in leading souls to Christ—the true end of all pastoral visiting.

Bucksport District.—Brethren, be sure to conform with the plan of public worship as ordered by our last General Conference. See Art. 43, new Discipline. We trust, also, that the entire Conference will conform to the following resolutions, which we may have Methodism in uniformity of public worship. Remember, our district motto is: "No blame in the benevolent reports this year."

J. F. H.

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Discontinuances.
Subscriber wishing to stop a paper or change direction, should be very particular to give name of the post-office to which it has been sent the one to which they wish it sent.

Correspondents.
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Zion's Herald.

WEDNESDAY, MARCH 20, 1889.

THE FAINT TAPER.

Among even genuine Christian experiences there are wide and important differences. Some are full and rich at the start; others burn faintly as though ready to expire in the very moment of kindling. Somewhat curiously, the latter seldom turn out the best. With lapse of time, the flame expands and becomes more intense; the light is permanent and steady; the new life comes forth in freshness and beauty. As in the church we find such minor disciples, so in the individual Christian character we find humble traits, taper-like graces, which need care and nurture to bring them to completeness, and which, once cared for, yield a rich harvest of results. In Christian experience, not less than in economics, we need to follow Franklin's rule about saving the little. Lift up the grace that is fallen down; pour in oil upon the wounded part. Cultivate the best feelings and desires, even though for the moment they may not be predominant; a better phase of religious experience awaits your efforts and faith.

EDUCATE THE PEOPLE.

The time for the education of the people in their duties towards the State is not when a political fight is on. When elections are pending, the results of former education ought to appear. But the education must be given when people are calm enough to listen and weigh opinions. The next four years ought to be used by all righteous men of influence in the country to indoctrinate the people so that the next presidential election shall find a more intelligent people confronting "campaign orators." Open meetings of an unpolitical nature, where the pro and con of great questions can be debated, would do an immense service. We need an educated people, educated far beyond the present standard. When some of the foremost men in the country made the lecture platform a power in the land, the people generally were more socially and politically intelligent than they are now. The love for frivolous amusements has, with the populace, largely supplanted the love for general knowledge. It is a bad sign. The daily press is more sensational than it was. Oftentimes we find, in the midst of much rubbish, gems which surprise us. There are newspapers which are creditable to the management, but "what will sell the paper" is manifestly the leading question. Nor can we expect that it should be otherwise. Newspaper proprietors make no professions of philanthropy. Their speculation is purely of a business nature. In a word, they are more rapidly by appealing to the virtue and intelligence of the people, the strong probability is that they would prefer it. But the majority of people are not intelligent—whether the majority are commercially honest and personally virtuous, God only knows. Every paper knows its constituency. Its first care is to make satisfactory commercial returns. In an age like ours, so marvelously different from that described in Mr. Bellamy's "Looking Backward," we cannot expect anything else.

The need remains of an educational force in the country which can appeal to the people under the simple feeling of desire to enlighten them as men and women, not simply to win their votes for political ends. There is the religious press—what of that? It is a great educational power, confessedly. But it is largely denominational. Its issues are weekly, not daily. It reaches a select portion of society. Seldom does it discuss great social questions popularly, yet with sufficient ability to indicate thought and intelligence. Its discussions are often theological and for ministers and intelligent laymen, not social and for the masses of the people. A free lecture platform, or so nearly free as to exclude none, would be a great boon! Such a platform in every town and city, where it was understood that the lecturer only was responsible for his opinions, and that a fair hearing would be given him whatever his opinions, would tend to raise the intelligence of the populace so that men and women would, in voting times, exercise more judgment than now, and demand from "campaign orators" speeches of a very different order from those which assume that all the virtue is in one party and all the corruptibility in the other. It is not easy sowing seed in a political age. For seed-sowing the

quiet of April is better than the bluster of March.

FINANCIAL SCYLLA AND CHARYBDIS.

To the ministry both are immediate and dangerous. One is a most prevalent tendency to unrestricted generosity to all causes. Such sweet graces are charity and benevolence, that they are an enjoyable and refreshing sight even when seen in excess. There is a concomitant, however, that is not pleasant to behold or congenial to the touch. It is the Methodist clergyman and family, old and infirm, and pinched by poverty, very largely because in the years of vigor and efficiency there was not wiser economy in saving the diminutive salary as against the appeals for financial help. We hazard the statement, without fear of controversy over the truth of the declaration, that the Methodist minister receives a less per cent. of salary than the clergy of most denominations, and gives away a much larger per cent. This tendency to unrestrained and even prodigal benevolence is the Scylla upon which most large-hearted and self-sacrificing ministers are financially wrecking not only themselves, but their families. Paul said—but what clergyman ever thinks that it applies even remotely to him?—that "if any provide not specially for those of his own house, he hath denied the faith." For instance, if a local church or parsonage is to be built, our minister usually makes a most generous subscription. Why should he? It is a matter of local concern and to insure mainly to the church he is serving. Official boards should, therefore, resolutely check such generous impulses. A wiser forethought in matters of finance should enter into the purpose and practice of our ministry.

But here, at once, a worse danger threatens in the more hazardous Charybdis. Its tortuous whirlpool is likely to suck in and swallow up everything that approaches its outer rim. There are two special dangers to the minister who wisely decides that he should anticipate future need by an effort to accumulate something, each year, from his salary. If not on his guard, he will unconsciously awaken a love for money in itself and in the delight of mere accumulation and expansion. This is fatal to the largest success in the ministry. It awakens a dormant love which may soon become dominant, displacing love to God and love to man. Rightly, therefore, a wealthy clergyman is considered a strange anomaly. Better come to penury and want, better die in poverty, than develop a miserly spirit. Better, much better, be wrecked on Scylla than Charybdis.

But this noted maelstrom presents another danger to the unwary minister. He is a novice in matters of finance, credulous and confident, susceptible, therefore, to the sharp practices of selfish and designing men. He would like to put his little where it will bring largest return. Very likely he will fall into the clutches of the speculator. They are legion, are everywhere, and would deceive the very elect. The mail brings to our desk heraldic announcements of great opportunities to receive large returns for small investments in lands, stocks, bonds, with special consideration for the clergy with their small means.

On a fresh page before us we read these words: "To speculate is American. We speculate in anything and everything. The rich speculate and the poor speculate. Saints speculate and sinners speculate. Not only bankers and brokers, but merchants, mechanics, lawyers, doctors, legislators, ministers of the Gospel, dry goods clerks, newsboys, and bootblacks, endeavor to multiply their legitimate earnings by some form of speculation." This American mania is the whirlpool that has drawn into its ruinous circle many an innocent man whose only Christian purpose with his first dollar saved was to make some needed provision for his family. The minister will find that the children of this world, in matters of finance, are not only much wiser but sharper than the children of light.

Look out, then, for this Charybdis. We pen this kind word from constraint in the painful knowledge of the fact that many have been thus innocently swept into this foaming but fascinating vortex. It is a calamity, indeed, to have the small savings of the best years of life thus lost, and not only that, but to be involved in such a way as to create great nerve tension and anxiety, and to have business reputation soiled and questioned. With Scylla on one side and Charybdis on the other, we lift Paul's standard as a present guide: "That they will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." And as a practical word we say, advise frankly with that wise layman in your church who has shown that he possessed the tact and the caution to manage successfully his own business.

PRESS POINTS.

—We have again in the White House a God-fearing man to whom duty is more than a profession.—Philadelphia Press.

—President Harrison's utterances regarding the South and the negro question are wise and conservative.—Rochester Herald.

—Noble, Tracy, and Rusk, three Union soldiers, called by a Union soldier to his cabin.—Utica Herald.

—It is Venice, the city of canals, that has the largest floating population.—Yonkers Statesman.

—Convert our duties to Christ for the sake of America and the world.—Missionary Review of the World.

—Bishop William Taylor has preached the Gospel in every continent on the globe, and in many of the islands of the sea.—Mail and Express.

—Nothing will render a man useless faster

than to live among people who think that everything he says is right.—Milwaukee Journal.

—The great question now is: Will the British Tories continue to fudge ahead? Or have they become sick of the forger business?—Springfield Republican.

—The United States of America is fast becoming a European "dump."—Presbyterian.

—Mr. Joseph Cook says truly that "new religions are to be judged, not so much by the men who make them, as by the men they make."—Sunday School Times.

—There are hardened heretics, in the pulpit and out of it, who might have been excellent workers in the church on earth, and prevented doing multiplied mischief, had they been treated with spiritual sense and tact. Christian kindness, courtesy and brotherliness.—London Christian.

—The main element of strength, and the chief ground of hopefulness in these amendment campaigns, consists in the fact that they are to be conducted without reference to politics.—New York Observer.

—The bright side is seen when one looks at the progress made by the blacks since gaining freedom.—Boston Daily Advertiser.

—The superstitious reverence which regards the hem of Christ's garment is better than the superstitious wisdom which rejects Christ Himself.—Quoted by Christian Union.

—No institution that can show any valid reason for its existence is likely to be permanently injured by being subjected to the sharp wind of criticism.—Christian World.

—The spirit of the age has greatly modified the rigor of the Puritan Sunday, and no amount of Sabbatarian starch can restore it to its original stiffness.—Christian Register.

—Many a reader on this side the water will be startled when he learns that in the old State of Connecticut one marriage is dissolved in every ten, and in the new State of California one in every seven.—Gladstone in Nineteenth Century.

EDITORIAL NOTES.

The People's Hour.

To the people of Massachusetts, who have so long been dealing with the liquor traffic at second hand, comes at last their opportunity to pass judgment directly upon this criminal and crime-making business. The parties whose leaders and managers have so often misled and deceived the people who have trusted in their plans and counsels and promises, now stand aside to allow the voters to decide this great question for themselves and to await the popular judgment. The 22d of April, properly improved, will be a red-letter day in the annals of reform, and will mark the entrance upon a new era of moral and material prosperity throughout the old Commonwealth. Let no temperance man be un-mindful of the significance of the day. Let no one fail, on so illustrious a day and in a cause so noble, to stand and be counted on the right side. No one can afford to be absent or delinquent on such an occasion. To fail to carry the measure, will be to insure a great reaction, which can be overcome only by other years, and to suffer defeat by the inaction or carelessness of the friends of temperance would be a double shame. To prevent so sad a catastrophe, let every friend of the cause rouse up at once and jog his neighbor!

The Result in New Hampshire.

The rejection of the amendment in New Hampshire by the people is not a surprise to those who appreciate the situation. The Springfield Republican says:

"The defeat of the prohibitory amendment in New Hampshire was expected, inasmuch as it was a party issue in the beginning, and remained so throughout the campaign."

The Monitor of Concord says editorially:

"There were few persons in the State, comparatively, who expected the fifth amendment would receive a two-thirds vote in the State when they voted on the Democratic Party for more than thirty years ago."

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increase than the election of 1884 showed over that of 1880.

As to depreciation of value of real estate occasioned by prohibition, it is the shrewdest business move yet made. It has been estimated in Iowa as well as in adjoining States where prohibition is not the rule. The same cause that has affected values in Iowa has undoubtedly had their effect here. Crops grow, rents multiply, and the markets of the world mintage open to us the same as before.

The wiles and moieties of the State, money is now spent for the necessities of life and for legitimate uses instead of being spent at the saloons. The banking business of a State is perhaps as fair a barometer of business as can be found. The number of banks in the State has increased from 186 in 1883 to 244 in 1888; deposits have increased from \$27,331,719 74; to \$89,335,326 in 1888.

I think more than half of the jails of the State are entirely empty at the present time. The wiles and moieties of the State, money is now spent for the necessities of life and for legitimate uses instead of being spent at the saloons. The banking business of a State is perhaps as fair a barometer of business as can be found. The number of banks in the State has increased from 186 in 1883 to 244 in 1888; deposits have increased from \$27,331,719 74; to \$89,335,326 in 1888.

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Women. The will was made a year ago last fall, and its sole executor is W. H. Washburn, also a trustee of Mathewson St. Church.

BRIEFLETS.

The Sunday School.

FIRST QUARTERLY REVIEW.

Sunday, March 31.

BY REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

The lessons for the past quarter have been taken from the first ten chapters of St. Mark's Gospel. Mark was not one of the twelve, but is supposed to have derived his knowledge from Peter, whose convert and traveling companion he was. His Gospel was written in Greek, either at Rome or Alexandria, some time between A. D. 63 and A. D. 70.

II. Lesson Analysis.

1. "THE MISSION OF THE BAPTIST" (Mark 1: 1-11).

The Evangelist begins his Gospel with the preaching of the Baptist—thus heralding the coming of the Messiah, whose voice should be heard "crying in the wilderness," bidding men "prepare the way of the Lord." John's preaching drew to him in the wilderness of Judea the population of the whole province, and people of all classes were "baptized of him in the Jordan, confessing their sins." His mantle of camel's hair and leathern girdle, and coarse fare of "locusts and wild honey" recalled the prophet, the Elijah who was to come, but John did not call attention to himself; he proclaimed the coming of a mightier One, whose sandals he felt unworthy to unloose, and whose baptism should be, not with water, but with the Holy Ghost. And in the humble guise of a Galilean peasant, and was baptized by John. Coming up from the water the Spirit descended dove-like upon him, and a voice from heaven proclaimed: "Thou art My beloved Son; in Thee I am well pleased."

2. "A SABBATH IN THE LIFE OF JESUS" (Mark 1: 21-34).

Jesus was in the synagogue at Capernaum. His teaching was interrupted by the shrieks of a demoniac, who had strayed in. The evil spirit within the man discerned the true personality of Jesus, and was alarmed. "What have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." At Jesus' word the demon came out of the man, tearing and convulsing him, and the synagogue services ended in amazement and confusion. On returning from the synagogue Jesus found the mother of Peter lying ill with malaria fever, and immediately restored her. In the evening the sick of the city were brought to Peter's door—the fever-stricken, lame, blind, deaf, paralytic, and those possessed of devils—and He healed them all.

3. "HEALING OF THE LEPER" (Mark 1: 35-45).

On the morning after the last lesson, Jesus rose early and sought retirement for prayer. The disciples and towns-men followed Him, and the latter begged Him to return to the city; but He preferred rather to enter upon His first missionary circuit in Galilee, attended by the four disciples. In one of its cities a leper sought Him, and appealed to His compassion: "Lord, if Thou wilt, Thou canst make me clean." "I will; be thou clean," Jesus replied, laying His healing touch upon him. Jesus bade him keep silent about the cure, and merely show himself to the priests for re-admission to social and religious privileges, but the man disobeyed. His story caused so much excitement that Jesus was driven into temporary retirement.

4. "FORGIVENESS AND HEALING" (Mark 2: 1-12).

To a house in Capernaum in which Jesus was teaching, surrounded by hostile scribes, was brought a helpless paralytic, borne by four of his friends, who, unable to pass through the crowd, carried the litter to the house-top, made a hole through the roof, and lowered the sick man into the presence of Jesus. To his mute appeal, our Lord replied: "Son, thy sins be forgiven thee"—an assumption instantly condemned by the scribes as blasphemous. Had He been a mere man, the critics were right; but He claimed to be the Messiah, to whom forgiveness and healing were equally easy. Therefore, to show that He was not a blasphemer—that the Son of Man had authority on earth to forgive sins—He bade the prostrate man rise, take up his bed, and walk; and to their astonishment, the man obeyed.

5. "THE PARABLE OF THE SOWER" (Mark 4: 10-20).

The parable teaching baffled the disciples, and they inquired its meaning. Jesus explained why He used this novel kind of instruction. To them, the receptive, should be revealed "the mysteries of the kingdom;" but they should be veiled to those "that were without"—the wilfully blind—who through fear lest they should be converted and have their sins forgiven, preferred spiritual ignorance. The parable was there described as those from whom the precious seed is snatched by Satan before it can penetrate the hard crust of the heart; the stony ground, those who are rootless, superficial, and easily fall away in times of persecution; the thorny soil hearers, those who are engrossed by "the cares of this world," the "deceitfulness of riches," and "the lusts of other things," which stifle the seed; and lastly, those on good ground, the receptive, patient and fruitful.

6. "THE FIERCE DEMONIA" (Mark 5: 1-20).

We learned about the haunts and character of this man of Gerasa, his strength, self-laceration, wanderings and cries; his furious rush upon Jesus and the disciples when they landed; his act of homage; the exhortation of the demon adjuring Christ to torment him not; his confession of his name—"Legion, for we are many;" the prayer of the spirits that they might enter into a herd of swine feeding near, and the permission given; the madness and drowning of the swine; the flight of the keepers to the neighboring town, with the strange story; the visit of the people; their prayer to Jesus to leave their coasts; the request of the healed demoniac that he might accompany his Deliverer, which was refused; and the duty laid on him to "Go home to his friends, and tell them what great things the Lord had done for him."

7. "THE TIMID WOMAN'S TOUCH" (Mark 5: 25-34).

Called from the feast given by Matthew to the bedside of the daughter of Jairus, a dense crowd pressed upon Jesus, but only one "touched" Him—extracting virtue that healed her of a delicate and disabling disease of twelve years' standing. She had spent her all on physicians, to no good, but had faith that touching the hem of Jesus' robe would be efficacious; and she was not disappointed. She was made whole; but was not allowed to depart with this secret theft of health. Jesus led her to confess her malady and its cure, thus rectifying her faith, and then dismissed her with His benediction.

8. "THE GREAT TEACHER AND THE TWELVE" (Mark 6: 1-13).

We learned, first, about our Lord's second journey at Nazareth; the offense of His townspeople because they knew all about "the carpenter" and His family, and could not account for His wisdom and mighty works. Then came the sending out of the twelve two by two; the power given them over unclean spirits; their simple outfit—a staff, but no scrip, or bread, or money, a shoe, and sandals. Instead of shoes, their charge—to select a house and stay therein, not changing, and in case of rejection, to shake off the dust of their feet "as a testimony against them." We learned, too, of their success, how they preached repentance, and cast out devils, and healed the sick, anointing them with oil.

9. "JESUS THE MESSIAH" (Mark 8: 27; 9: 1).

The principal points were: Christ's demand of His disciples, in "the coasts of Cesarea Philippi," "Who do men say that I am?" followed by the more important question, "Who do ye say that I am?" Peter's answer—"Thou art the Christ, the son of the living God," the injunction of silence; the prediction of His sufferings and death; Peter's remonstrance, and our Lord's rebuke of his satanic suggestion; the proclamation of the law of cross-bearing, even unto death, if need be, as the condition of discipleship; the contrast of the life that now is, and the true, eternal life; the finality of the loss of the latter if once lost; shame of Jesus now, to be punished by shame when the Son of Man shall come in His glory; and the prediction that some who then heard His words should see His glory before they should "taste of death."

10. "THE CHILDLIKE SPIRIT" (Mark 9: 33-37).

The question of precedence had risen among the disciples. Their harmony had been broken by a dispute as to who should be greatest in the coming kingdom. Jesus questioned them about it, and then, setting a little child in their midst, warned them that even entrance into His kingdom would be possible to those only who were childlike and humble. To receive one such in His name was to receive Him, and also the Father who sent Him. John's report that the disciples had forbidden an exorcist who was casting out devils in Jesus' name from exercising this prerogative because he "followed not" with them, was not approved. "He that is not against us, is with us," was Jesus' comment. The gift of even a cup of water to a disciple would be rewarded; while, on the other hand, it would be "better for him," who should "offend" one of these "that a millstone be hanged around his neck, and that he should be drowned in the depths of the sea."

11. "CHRIST'S LOVE TO THE YOUNG" (Mark 10: 13-16).

The anxiety of some Pagan mothers that Jesus should bless their children; their rebuke by the disciples; Jesus' displeasure, and His welcome to the little ones in the familiar words, "Suffer the little children, and come unto Me, and I will bless them," etc.; the episode of the young ruler who came running to Jesus, and asking what good thing he might do to inherit eternal life; our Lord's reference to the Commandments; the ruler's reply that he had observed them from his youth up; the testing requirement to sell his possessions, give the proceeds to the poor, take up his cross and follow Jesus; the sorrowful departure of the ruler; and our Lord's comment concerning the difficulty of a rich man entering heaven—constitute an outline of the lesson.

12. "BLIND BARTIMEUS" (Mark 10: 46-52).

On reaching the suburbs of Jericho a blind man—Bartimeus by name—lifted a piteous cry for help: "Jesus, thou Son of David, have mercy on me!" Over and over again he repeated the cry. In vain the attendant pilgrims tried to hush him to silence. Jesus heard his plaint, and called him. Flinging aside his mantle the blind man felt his way into Jesus' presence. "What wilt thou?" "That I might receive my sight," Jesus touched his eyes, and instantly they were filled with light. With joyful praises the restored man followed Jesus.

III. Questions.

1. From what Book and chapters were the lessons taken?

2. What prophesy did the Baptist fulfill?

3. Describe his dress, food, topic of discourse, and success.

4. Tell about the baptism of Jesus.

5. What miracle did Jesus work in the synagogue at Capernaum?

6. How do we distinguish the case of the

demoniac from that of the ordinarily insane?

7. How was our Lord's power to heal illustrated subsequently on the same Sabbath?

8. Tell the story of the leper, in Lesson III.

9. Describe the disease. What did it typify?

10. How did the man behave after his cure, and what resulted?

11. Describe the case of the paralytic, in Lesson IV.

12. How did our Lord first address him, and why?

13. What comment, or judgment, was made by the scribes?

14. How did our Lord proceed to show that "the Son of Man hath power to forgive?"

15. What was the first parable about?

16. Why did our Lord resort to this kind of teaching?

17. Who were meant by "the wayside" hearers? the "rocky" ground? the "thorny" soil? the "good ground"?

18. Tell the story of the demoniac of Gerasa, and his deliverance.

19. What became of the "legion" of demons?

20. Why was Jesus entreated to depart?

21. Why was the healed man kept at home?

22. What opportunity did "the timid woman" choose for touching the hem of Jesus' garment?

23. What resulted? What did Jesus do about it?

24. Was there real faith?

25. How does Jesus dismiss her?

26. Why was our Lord rejected a second time at Nazareth?

27. State the outfit and special endowments of the twelve on their first mission.

28. What success did they have?

29. What questions did Jesus propound to His disciples in the coasts of Cesarea Philippi?

30. How did Peter answer?

31. What prediction did Jesus make?

32. Why did Peter remonstrate, and how and why did Jesus rebuke him?

33. What law for all did Jesus lay down?

34. What two kinds of life did He contrast, and what did He say about them?

35. What warning did He give to those who might be ashamed of Him?

36. What dispute had arisen among the disciples?

37. How did Jesus handle it?

38. What incidental teaching did He throw in?

39. What spirit in John did He rebuke?

40. What mistake did the disciples make about little children?

41. How did our Lord rebuke them, and what words did He use?

42. Tell the story of the young ruler.

43. What did his choice indicate?

44. What appeal did Bartimeus make?

45. Give the conversation between the blind man and Jesus?

46. How was the cure effected, and what followed?

Obituaries.

(Obituaries are heretofore restricted to the space of 200 words; in case of death to 400 words. Notices that exceed this limit, will be returned to their writers for revision.)

McKinnon.—Mrs. Almira M. Hutchins McKinnon, of Waterville, Me., died at her home, Jan. 22, 1889, aged 23 years, 2 months, 9 days.

She was the daughter of John and Susan Hutchins, born in Freedom, Me., Nov. 13, 1865, and born of the Spirit in Newtonville, Mass., 1885. She joined the Methodist Episcopal Church at that place the same year. Returning home soon after to Freedom, she was transferred by letter to the M. E. Church near her childhood home, where she has ever since resided.

Sister Hutchins became the wife of William A. McKinnon, of Waterville, in March, 1885. Her new home was occupied only a brief moment.

It is said of her, that she was a devoted daughter, a true wife, an ever-consistent and devoted Christian. Home and husband sorely missed her. She is buried with grief at her sudden death. The cup is filled with sorrow, but she, blessed soul, is eternal;—she is looking forward to the glad reunion with her dear Lord's dear saved ones.

Parker.—Brother David S. Parker, who departed this life at his late residence in Mattawamkeag, Me., Feb. 9, 1889, was born Nov. 25, 1825, in Lincolnville, Me. Shortly afterward his father removed to East Corinth, where during a revival Brother Parker gave his heart to God and joined the M. E. Church of that place. He came to Mattawamkeag in '81 and took charge of the M. E. Church. He was a devoted and successful minister, and his labors were blessed to many souls. He was a true and faithful man, and his death was a great loss to the church and community. He is survived by a wife and two children, besides other relatives to mourn their loss.

West.—Ellen S. West was born in Royalton, Vt., April 13, 1837, and died, Jan. 25, 1889, aged 51 years, 9 months and 12 days.

She was a cheerful, happy Christian. She was a devoted wife and mother, and a true and faithful Christian. She was a true and faithful Christian, and her death was a great loss to the church and community. She is survived by a wife and two children, besides other relatives to mourn their loss.

Wyman.—James N. Wyman was born in Bethel, Vt., April 19, 1824, and died, Jan. 25, 1889, aged 64 years, 9 months, and 6 days.

Brother Wyman was converted and united with the Congregational Church when about twenty-one years of age. He was a devoted and successful minister, and his labors were blessed to many souls. He was a true and faithful man, and his death was a great loss to the church and community. He is survived by a wife and two children, besides other relatives to mourn their loss.

Culver.—Minnie E. Culver was born in Belchertown, Mass., Feb. 16, 1867, and died in Belchertown (Palmer), Feb. 5, 1889.

Not many months since, she went in and out at times, and was a devoted and successful minister, and his labors were blessed to many souls. He was a true and faithful man, and his death was a great loss to the church and community. He is survived by a wife and two children, besides other relatives to mourn their loss.

Robbins.—Mr. Lorenzo Robbins, a highly-esteemed official member of the Methodist Church at North Blanford, Mass., died at the residence of his daughter, Mrs. John Seate, Feb. 5, 1889.

His funeral at the North Blanford church on February 7, was largely attended. Mr. Robbins had been an official member of the Methodist Church for many years, and was a worker, highly-esteemed by all who knew him. His son, Rev. A. Robbins, of the New York Conference, and his daughter, a citizen of Westfield, were present at the funeral.

Emery.—Mrs. Eliza D. Emery died in Lewiston, Maine, Nov. 30, 1888, aged 72 years, 2 months and 19 days.

Sister Emery was born in Centerville, Washington County, Maine, Sept. 11, 1816. In 1842 she

married Dr. T. Emery, and removed to Addison, Me. In 1850 she and her husband removed to Lewiston, Me., where she lived until called to her eternal home in the skies. She was the mother of three children—two boys and a girl. All are living except one son, who died before his mother. She was converted at the age of seventeen, and joined the class immediately after. She joined the church in full soon after her marriage. There was no Methodist Episcopal church in the town where they lived, so they had to go to Columbia for their church privileges. The first quarterly meeting held in the town of Addison was held in their house, and she entertained the presiding elder, Rev. E. B. Fletcher. She has ministered to the wants of many literate sinners. When she came to Lewiston she found a small company of Methodists, to which she immediately attached herself. From that time up to her last sickness she has been identified with aggressive church work. She was always ready to do her part in the social religious services. For several years she was president of the ladies' circle, and much interested in missionary work. She was a good Christian wife and mother, and has gone to her long rest.

Parkhurst.—Mrs. Isama Parkhurst, widow of Mr. Nathaniel Rawson Parkhurst, died at Wellesley Hills, Sept. 30, 1888, aged 84 years and 3 months.

Mrs. Parkhurst was born at Milford, Mass., Jan. 8, 1804. She was converted with about sixteen years of age, and although very fond of balls and gay assemblies, she gave up all for Christ, and assuming the modest dress of the Methodists, became a sincere and devout member of the church. When about seventeen years of age she married Mr. Parkhurst, and was to him ever a faithful and devoted wife and helpmeet.

Early in life they removed to Worcester, Mass., where they lived until about two years ago, when she with her three daughters removed to the quiet and beautiful home in Wellesley Hills, where she closed her earthly life in great peace. In the city of Worcester she was for the family years prominent in the old Park Street Church, and afterward in Trinity. Her pleasant home, always breathing an atmosphere of refinement and culture, was a favorite resort of many eminent men of God, who have left their reward, and of some that remain.

Mrs. Parkhurst was a woman of rare qualities of mind and heart. Endowed by nature with the finest graces and instincts of true womanhood, she added by faithful culture to the endowments of nature. She was always seeking for the highest and best, and not in vain did she seek. There was nothing gloomy or morose in her piety. The young delighted in her society more than did those nearer her own age. The freshness and sweetness of her life had a diffusive quality, and those who came within the sphere of her influence were constantly cheered and strengthened; for the duties and trials of life. Those who knew her best loved her most.

Her last days were days of great peace and restfulness. She took great delight in the quiet and rural beauty of her pleasant home at Wellesley Hills. Here she communed with nature and with nature's God, and her devotional spirit found new inspiration in surroundings so congenial to her tastes. Her end was peace, and she has entered upon her reward.

Deering.—Mrs. Harriet C. Deering, wife of C. H. Deering, of Needham, Mass., died, Dec. 30, 1888, aged 58 years and 3 months.

She was the child of godly parents, and in early life gave her heart to the Saviour, and exhibited in her life the blue-velvet of religion. In 1829, while listening to a sermon on Christian perfection, she received much light on the great privilege and duty of the child of God. As she expressed to the writer six years since, that sermon had been a power in her life ever since. She lived much in communion with God. Hers was a prayerful life. The daily hour for prayer was faithfully observed. It was her joy to converse on the deep things of Christian experience. She was a cheerful, happy Christian. She was a devoted wife and mother, and a true and faithful Christian. She was a true and faithful Christian, and her death was a great loss to the church and community. She is survived by a wife and two children, besides other relatives to mourn their loss.

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Clean House only with



Because there is nothing which is harmless, that will make things perfectly clean with so little labor in so short a time; besides, it is economical and makes the work easy.

Do you suppose—that anything could attain such popularity as PEARLINE enjoys, and hold it, without wonderful merit—that people would use it year after year were it harmful to fabric or hands—that the hundreds of imitations are attracted by anything but its wonderful success?

You'll do well to use Pearline—see that your servants use it, and insist that they do not use the imitations which they are often induced to try because of the worthless prize accompanying it, or by the glib and false argument of some peddler. Remember PEARLINE is never peddled.

JAMES PYLE, New York.

Nervous Prostration,

So prevalent, especially among women, results from overtaxing the system. The assimilative organs becoming diseased, the blood grows weak and impoverished, and hence "that tired feeling" of which many complain. For all such cases, there is no remedy equal to Ayer's Sarsaparilla. Take no other.

"Some time ago I found my system entirely run down. I had a feeling of constant fatigue and languor and impatience, and hence 'that tired feeling' of which many complain. For all such cases, there is no remedy equal to Ayer's Sarsaparilla. Take no other."

"For months I was afflicted with nervous prostration, weakness, languor, general debility, and mental depression. By purifying the blood with Ayer's Sarsaparilla, I was completely cured."

—Mrs. Mary Stevens, Lowell, Mass.

When troubled with Dizziness, Sleeplessness, or Bad Dreams, take

Ayer's Sarsaparilla,

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Dr. J. C. Ayer & Co., Lowell, Mass.

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Weak and Painful Kidneys, Aching Sides, Back and Chest, Rheumatic Settling, Sharp, and Muscular Pain, relieved in ten minutes by

Cuticura Anti-Pain Plaster

the most powerful and reliable of all plasters, and the only one that relieves the pain without the use of any other medicine.

—Dr. J. C. Ayer & Co., Lowell, Mass.

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Ely's Cream Balm

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Madame Porter's

Cough Balm.

Pleasant, Reliable, Effective.

Review of the Week.

Tuesday, March 12.

The Amer denials that he has any designs against Russia.

Six thousand weavers at Fall River struck. A bitter struggle is expected.

Eighteen hundred men and boys are out of work on account of the failure of the Reading Iron Company.

A. J. Drexel will found an industrial college for women at Wayne, Delaware County, Penn., to cost \$1,500,000.

Nine deaths have resulted in Washington from causes directly traceable to the storm of inauguration day.

The Chicago division of the Wabash Railroad was sold for \$3,000,000 to the purchasing committee at Springfield, Ill.

The will of Isaac V. Williamson was admitted to probate in Philadelphia; \$1,000,000 is given to various charities, to be paid in installments.

The French Chamber of Deputies authorized the government to prosecute four of its members—leaders of the Patriotic League.

The Copper miners agreed to modify their contracts and restrict production; the Matthews of London will act for the syndicate.

The Berlin Samson Conference will open before the expiration of the month; diplomacy, it is said, has removed nearly all the difficulties already.

The President sent the following nominations to the Senate: Thomas W. Palmer, of Michigan, to be minister to Spain; John F. Swift, of California, to be minister to Japan; John D. Washburn, of Massachusetts, to be consul general to Switzerland; and George C. Tichenor, of Illinois, to be assistant secretary of the treasury; the nominations were referred to the appropriate committees.

Wednesday, March 13.

Less than 800 out of 5,000 looms in Fall River are now running.

Before the Parrell commission testimony was given as to the receipts of the league.

The Massachusetts House defeated municipal suffrage for women, 127 to 78, with 12 pairs.

Hon. Edwin Walden, president of the Boston, Revere Beach & Lynn railroad, died at Lynn.

Mr. Campbell, Mr. Parrell's private secretary, has brought suit for libel against the London Times.

The President tells a delegation of office-seekers from Virginia to call again in eighteen months.

The election in the Barnstable division of Yorkshire resulted in a victory for the Gladstonian candidate.

Hon. Alcide F. Walker has accepted the chairmanship of the Interstate Commerce Railway Association.

The Spanish steamer "Remus" was wrecked off the Philippine Islands and forty-two persons were drowned.

Capt. F. W. Dawson, editor of the Charleston (S. C.) *News and Courier*, was shot dead by Dr. T. B. McDowd of that place.

The prohibitory amendment was defeated in New Hampshire. The other amendments, except the "sectarian," were adopted.

The various Senate standing and special committees were elected, and some debate was had on the annexation of Canada.

Private letters received at Berlin from Zanzibar say that Stanley, according to native reports, is marching rapidly toward the east coast of Africa.

Henry Bergh has been forced to resign the presidency of the New York Society for the Prevention of Cruelty to Animals, which was founded by his uncle twenty-three years ago. His successor in the office is James M. Brown, the well-known banker.

Thursday, March 14.

The Maine legislators went home after a session of 73 days.

Great excitement is reported among the laborers on the Panama Canal.

Reported fondering of Legitimé's gunboat "Desaix" off St. Marc.

Advices from Texas state that that place is barricaded and all the people armed.

A negro couple was married in the Virginia State capital in the presence of Gov. Lee.

The Times finished its case before the Parrell commission. The court adjourned until April 2.

The Rhode Island Senate voted to recommit the question of a constitutional prohibition amendment to the people again.

Mr. Parrell and Mr. John Morley spoke at a big meeting in London, fiercely assailing the Times and the government.

There was a majority of over 5,000 against the prohibition amendment in New Hampshire. The sixth, or sectarian amendment, received a majority vote, but lacks about 3,000 of the requisite two-thirds.

Friday, March 15.

Several arrests have been made of persons who attempted to throw off the track the train on which President Diaz of Mexico was traveling. The affair is regarded as the result of a conspiracy to murder President Diaz or to abduct him.

The President submitted the following nomination: Eugene Schuyler, of New York, to be assistant secretary of state; Walker Bland, of Maine, to be examiner of claims for the department of state; and Cyrus Bussey, of New York, to be assistant secretary of the interior.

Saturday, March 16.

Death of Dr. Donald Kennedy, of Roxbury, at Washington, D. C.

In the Kennington division of Lambeth the Gladstonian can didate was elected.

The stock of the Frank Jones Brewing Company has been put on the London market.

Mayor Grant of New York will allow the Irish flag to float from City Hall on St. Patrick's Day.

By an explosion of fire damp in a colliery near Nimes, fifteen persons were killed and six injured.

A German, Herr Antoine, will become a French citizen and oppose General Boulanger at the next election.

The Rhode Island state passed the ballot reform bill, to take effect in June, 1890, instead of April, 1890, by a vote of 29 to 5.

Russia demands the exclusive right to navigate rivers flowing into the Caspian Sea, and to build railways throughout Persia.

A secret meeting of prominent Rhode Island

Republicans was held to protest against the re-submission of the prohibitory amendment.

The general passenger agents of the trunk lines passed a resolution at New York to stop paying commissions on trunk line tickets March 20, and to stop paying commissions at all other points April 1.

Monday, March 18.

Admiral Krantz has been made French Minister of Marine.

United States troops drove the would-be settlers from Oklahoma.

A railway broke out in the Atchafalaya expedition at Constantinople.

St. Patrick's day was observed by services in Catholic churches and public meetings.

General Boulanger was given an enthusiastic reception at Tours, and made an address.

The steamer "Walla Walla" has been seized at Port Townsend, Wash., with smuggled opium.

The saloon keepers of Omaha, Neb., obeyed the mayor's order to close their saloons on Sunday.

Catholic clergy are making an effort for the restoration of temporal power to the Pope in Canada.

A sharp contest is expected in Rhode Island over the election of a successor to Senator Jonathan Chase.

There are rumors of an uprising on the Tien Tsin frontier, and of the killing of one hundred Frenchmen.

Paying Teller Edgar Swan of the National City Bank of Lynn is a defaulter to the amount of over \$90,000.

The bark "Pettengill," of Portland, Me., was wrecked at the Virginia Capes and fourteen lives were lost.

Forty million francs, it is said, have been subscribed to a judicial liquidation of the affairs of the Comptoir d'Escompte.

Delegates of three hundred German-American societies resolved to take part in large numbers in the Washington Inaugural Centennial parade.

The Australian and New Zealand newspapers, received at San Francisco, contained severe criticism of England's attitude in affairs of the South Pacific.

The British Channel squadron has arrived at Tangiers to support England's claims regarding the cable and other matters. The fleet will not depart until the Sultan's reply has been given.

(Continued from Page 5.)

Cult and complex with the general increase of knowledge in every direction. The cloth and parchment, as of old, are no longer valuable as ministerial credentials. The minister must be a man among men. And character only means leadership.

"First of all, let me speak of your relations to your clerical brethren. Be in all things courteous. There may be some to whom you will not feel voluntarily drawn—little common sympathy, little in common sympathy; there may be temptations to prefer the companionship of agreeable sinners to these saints—but let love prevail, and be courteous. Then, be entirely frank with all your ministerial brethren, and maintain a certain degree of independence. A minister must have a mind of his own. Paul could not work with Mark once—once he stood entirely alone. But he stood in calling down fire upon those who differ from him. Hold your convictions with all the strength of your soul's decision, but hold them firmly, kindly, and withal as a liberal hearted Christian. Then, show hearty co-operation. This is a need of the times. Our so-called 'liberal' friends have lost leverage by giving up most vital motives and truths, but yet there are certain lines of work—charities, Sabbath and temperance questions, efforts for better citizenship, etc.—where evangelicals and unevangelicals can join hands heartily. Then, indulge in occasional exchanges with your brethren. It will be a relief to both preacher and people. Two sermons a week, or two weakly sermons, will make the average preacher in a few years as veritable an automaton as the type-writer he uses. A rest and a change of work occasionally will get you out of grooves. Again, encourage united efforts for specific evangelistic ends. It will kill sectarianism. And keep open-eyed, open-hearted, hospitable to experiments in Christian work. There is much in Dr. Kirk's phrase—'holiness is the only religion'—that is not stereotyped. Many a church has died of 'the properties'."

"In your relations to lay workers: Make your church officers of the greatest value to you. Give them so much to do that they will not have time for adverse criticism. Do not be obsequious to them, keep in advance of them, but let your relations with them be warm and confidential. Be you the policy-maker, but take them as your sage cabinet of councilors."

"Your relations to all the church must be that of a friendly general. Keep your motto: Wesley's 'All at it; always at it.' A minister's success depends much on his ability to work his church-people. Do not give them the indefinite counsel, 'Now, brethren, we must all work,' but assign specific tasks. Use the young people. Give the women full liberty. Keep your aims high, purposes noble, heart loyal and hopeful, your whole soul swift and responsive to the Master, and there will develop within you a ministerial instinct. Go out upon your own and lead daily to the best of your power and ability."

President Warren will deliver the closing address in this series on next Monday afternoon.

OLIVER HUCKLE.

NEW YORK EAST CONFERENCE.

Waterbury, Conn.—The first anniversary of St. Paul's M. E. Church of Waterbury will be solemnly observed, Sunday, March 24. The church was erected during the pastorate of Rev. W. W. Bowditch, D. D., at the First M. E. Church of this city, to whom St. Paul's stands as a memorial of his earnest labors in our city. It was dedicated March 27, 1888, by Bishop Cyrus D. Fos, with but thirteen members, while the watchful care and earnest labors of their pastor, Rev. Edgar C. Fuller, have increased until they now number 133, including 22 probationers. Rev. W. W. Bowditch, D. D., of the Old John St. Church, New York City, will preach the anniversary sermon in the morning, and a concert with an address by the pastor will be given in the evening. The church is unanimous in asking for the return of their present pastor another year, and all are looking forward to see one of the youngest churches of this Conference taking its place in the front ranks of American Methodism.

E. C. F.

THE TRUE REASON—WASH-DAY MADE EASY.

There is reason in everything, but not every reason given is true. About washing clothes, for instance, common sense and the chemistry of everyday life teach us that certain things must be done, while others may be left undone. Clothes must be made clean, sweet, pure and wholesome, without either injuring the fabric or the hands of the laundress. If these objects can be obtained, it does not matter as to what methods are used, and the soap or soap powder, no matter what it is called, that will admit of the most varied methods of use, is the handiest. Some things, however, are important to observe. The dirt and all soap must be entirely removed from the interstices of the clothes and all microbes must be destroyed. The only and easiest way to do this is by heating the water in which the clothes are contained to the boiling point. The boiling water, by constant self-cleaning, is forced through the interstices of the fabrics, and thus cleanses them from dirt, and disease-breeding microbes, as they can be cleaned in

no other way—and without in any manner injuring the fabric. As there is no royal road to learning, neither is there any easier, surer or safer way of washing clothes clean and freeing them from all disease-breeding microbes or bacteria than by using PRATT'S PEARLINS to strictly follow the directions accompanying each package. Above all things, avoid any soap or soap powder that does not work to best advantage in hot water.

—American Analyst, N. Y.

"C. Whiz!" On and after March 17th, 1889, FAST LIMITED SOLID VESTIBULE EXPRESS TRAINS will run daily over the GREAT ROCK ISLAND ROUTE, leaving Chicago, as follows, from Van Buren Street Depot:

4.00 P. M. — For Des Moines, Council Bluffs and Omaha.

3.15 P. M. — For Kansas City, Topeka, Colorado Springs, Denver and Pueblo.

4.00 P. M. — For St. Joseph, Atchison, Colorado Springs, Denver and Pueblo.

Palace Day Coaches, Pullman Sleepers and (East of Missouri River) Dining Cars, with Pass reclining Chair Cars between Chicago and St. Joseph, and Kansas City—throughout to Denver and Pueblo, via Colorado Springs.

Splendid Dining Halls west of St. Joseph and Kansas City. These trains are vestibuled, heated by steam from the locomotive, and have all modern improvements that conduce to safety and comfort. Terminal Connections in Union Depots with Fast Trains of continuous lines for Ogden, Salt Lake City, Helena, Portland, San Francisco, Los Angeles and from all points on the Pacific Coast, and in the intervening States and Territories. Save time and money, and see that your tickets go west read via CHICAGO, ROCK ISLAND & PACIFIC RAILWAY.

A rare opportunity is again offered to visit the Old World in one of Dr. Tourje's select parties. See ad.

A LUXURY, INDEED, IT MUST BE TO HAVE IN THE HOUSE ONE OF THOSE NEW ENGLISH TUBULAR CHIME CLOCKS TO BE SEEN AT HENRY A. TURNER & CO.'S, WEST STREET. They are a great novelty, and the public are invited to call and examine them.

If you contemplate a visit to New York, you should send for a copy of a comprehensive, well written and accurate guide to the City—128 pages and map—entitled "How to Know New York." Sent on receipt of 6c. in stamps. Address: Advertising Department, Grand Union Hotel, New York.

A young man, who has been at the Academy at Wilbraham and has excellent recommendations from Dr. Steele, and who has much acquaintance with business in the boot and shoe trade and as an overseer in a mill, desires a place of employment where he may earn something to continue his studies. He is not afraid of work, and brings a good character and an earnest purpose to meet the wishes of an employer. Inquire at this office.

THOMPSON'S BAKING POWDER.

ABSOLUTELY PURE.

This powder never varies. A marvel of purity and strength, and wholesome, and is in competition with the multitude of low cost, short weight adulterated powders. Sold only in the tin cans.

ROYAL BAKING POWDER CO. 100 WALL ST., N. Y.

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TREES, SHRUBS.

Choice new and old kinds: a large and superior stock, my own growth, reliable sure to give best results. Prices low for best quality. Send for Catalogue. Waban, Newton Highlands, Mass.

WM. C. STRONG.

NOTABLE NEW BOOKS.

ALAN THORNE.

By MARTHA LIVINGSTON MOOREY. 12mo, \$1.25.

Alan Thorne is a book of striking originality and power. Robert Thorne, a confirmed invalid, determines to bring up his only son, Alan, in complete ignorance of God, immortality and the Christian faith, hoping thereby to prove that "a highly cultured being, without the help of religion, is superior to the masses." The result is a story of a life of suffering and struggle, which is highly developed, will result in a more perfect character than one reared in the nurture of the Christian faith. Of course he failed miserably in his aim, and the book is a masterpiece of the highest order, a masterpiece of the highest order, a masterpiece of the highest order.

Every one should read it who is capable enough to listen to the evidence on both sides. It is sure to broaden, even where it does not convince.

THE LITTLE RED SHOP.

In Press.

By MARGARET SIDNEY. 12mo, \$1.00.

The Little Red Shop is the establishment—Miss Pessley said "establishment"—of Brimmer Brothers and Company, dealers in apples, potatoes, family provisions, and—batter and doughnuts. At least, that's the way it began. The "Brimmer Brothers" were Jack and Corry; Ronald was "Company," and Parson Higgins was a silent partner. The object of the "establishment" was to earn money for Mary and baby Roy Poly. How it did that and much more is told in this delightful story, brimful of new New England life and child-life. Margaret Sidney's specialties.

TOM'S STREET.

In Press.

By MRS. S. GRAHAM CLARKE. 12mo, \$1.25.

Admirers of the "Yennie Walton Books" will be pleased to hear that Mrs. Clarke has written a new book, fully up to the standard of her former successful efforts. Tom Young is the hero, a successful, young fellow, full of enthusiasm in work for others. It is a story of "beginning" and has no end; of persistent sowing of the seed upon all kinds of soil. The harvest was a glorious one.

At the Bookstore, or sent by the Publishers,

D. LOTHROP COMPANY, Boston.

EASTER CARDS BY MAIL.



We will send a complete set of the first six packages for \$3.00. Each set of six contains sets of \$3.00, and 50 cents for postage and registering; or to any one order, 100 worth of the above packages at one time, a \$1.00 packet will be sent free.

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